



Bhāvanā: Cultivation (“Meditation”)

*Sharing with Bro. Billy Tan
from lessons by Ven. Dr. Punnaji*




SENSUAL REALM (Kāma-bhava)



❖ **Organism in an Environment**

1. **METABOLISM :**
Life sustaining process;
2. **CONSCIOUSNESS :**
Experiencing the Environment through 5 physiological senses;
 - SIGHT
 - HEARING
 - SMELL
 - TASTE
 - TOUCH

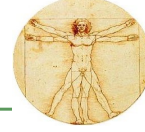


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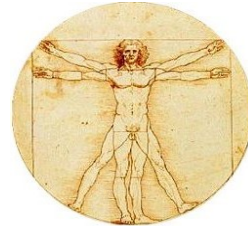


MENTAL EXPERIENCE



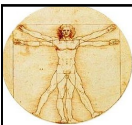
THREE PARTS OF MENTAL EXPERIENCE:

- **Viññāna** : Process of Perception ("perception")
 - what is perceived through the sense organs;
- **Mano** : Cognitive Process ("intellect")
 - categorized interpretation of perception giving meaning to what was perceived;
- **Citta** : Affective Process ("emotion")
 - pleasant & unpleasant arouse emotional excitements leading to reactions ("tanhā");
 - personalizing the experience ("upadāna") with the notion there is a "self" to be affected.

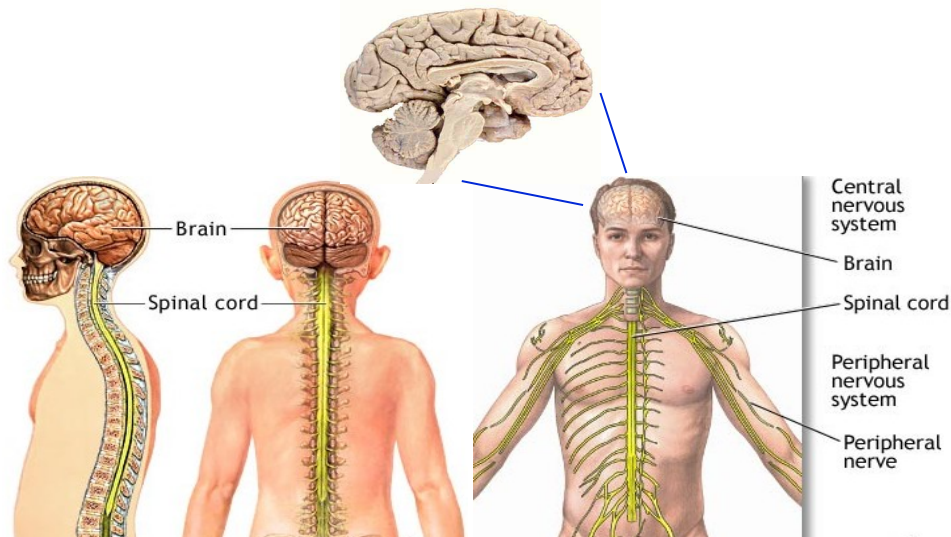


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CENTRAL NERVOUS SYSTEM



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OUR EVOLVING BRAIN

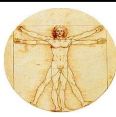
Our brain evolved over millions of years into **3 main layers**:

HUMAN BRAIN

- COGNITIVE PROCESS (Intellect)**
Mano
- AFFECTIVE PROCESS (Emotion)**
Citta
- SENSATIONS & FEELINGS (Perception)**
Viññāna
- Cerebral Cortex**
("Learning Brain")
- Limbic System**
("Emotional Brain")
- Brain Stem**
("Survival Brain")

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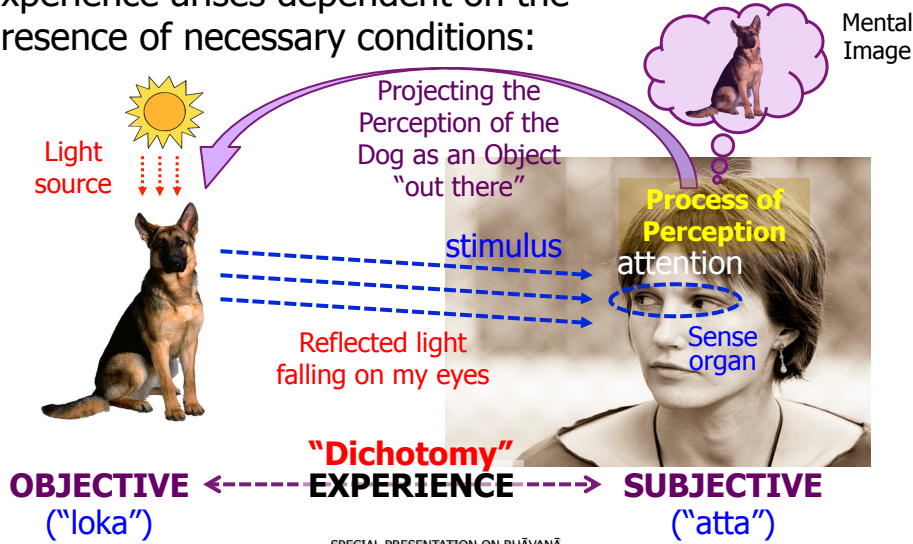
Sakkāya-Ditthi:
Personality Perspective



The Experience of "Seeing"



- Experience arises dependent on the presence of necessary conditions:



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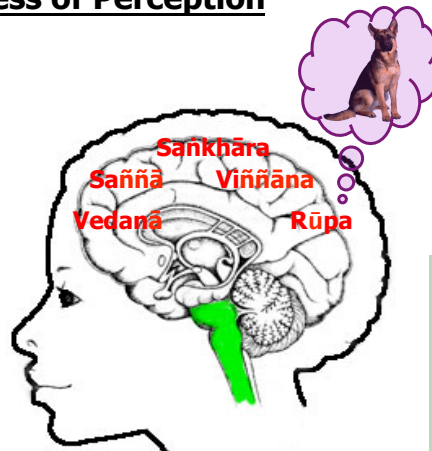
THE PROCESS OF PERCEPTION



PAÑCA-KHANDHA ("the 5 aggregates")

The 5 Constituents of the Process of Perception

1. **Vedanā** – Feeling
2. **Saññā** – Sensation
3. **Saṅkhāra** – Mental Construction
4. **Viññāna** – Perception
5. **Rūpa** – Mental Image



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Personalization (Upādāna)



- ❖ We personalize our experiences ("*upādāna*") with these notions:
 - "This body is me" ("*sakkāya-ditṭhi*");
 - "I" am experiencing this, it is affecting "me";
 - Concept of a "self" ("*atta*") arises;
 - Leading to delusion of the existence of "self" ("*moha*").



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Personalization (Upādāna)

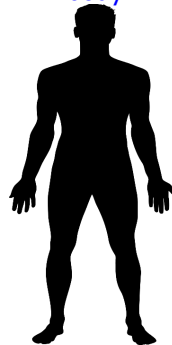


- Personalization of the Body and its experiences:

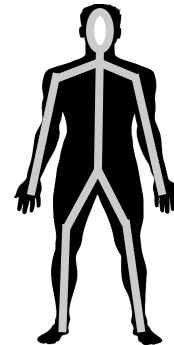
Emotional Concept of a subjective "self" being affected by feelings



Personalizing (clinging) the subjective feelings as the experience of the body



The body becomes the "self" (*atta*) in the world (*loka*)



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THE TEN FETTERS (**Samyojana**)



Binding us to the **Delusion Of Existence**:

1. Personality perspective (**Sakkāya-dīṭṭhi**)
2. Cognitive dissonance (**Vicikicchā**)
3. Heteronomous morality (**Silabbata-parāmāsa**)
4. Lust for sensual pleasures (**Kāma-rāga**)
5. Ill-will and Hatred (**Paṭigha** or **vyāpāda/byāpāda**)
6. Lust for mental images (**Rūpa-rāga**)
7. Lust for vacuity (**Arūpa-rāga**)
8. Conceit & Sense of Ego Self (**Māna**)
9. Restlessness & Agitation (**Uddhacca**)
10. Not knowing, Unconsciousness (**Avijjā**)

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REALMS OF EXPERIENCE



1. **SENSUAL REALM (Kāma-bhava)**

- When one cultivates Inference (**vitakka**), Inquiry (**vicāra**), Rapture (**pīti**), Comfort (**sukha**), and Stillness of Mind (**ekaggatā**) one is at the thresh-hold of the **Sensual Realm** and reverting to the **Imagery Realm**.

2. **IMAGERY REALM (Rūpa-bhava)**

- Here, one experiences the 1st, 2nd, 3rd & 4th Jhāna's;
- Having attained the **4th Jhāna**, one is at the thresh-hold of the **Imagery Realm** and reverting to the **Imageless Realm**.

3. **IMAGELESS REALM (Arūpa-bhava)**

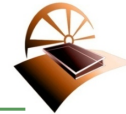
- I. Realm of **Infinite Space** (**Ākāsānañcāyatana**);
- II. Realm of **Infinite Perception** (**Viññāṇañcāyatana**);
- III. Realm of **Nothingness** (**Ākiñcaññāyatana**);
- IV. Realm of **Neither Sensation Nor No Sensation** (**Nevasaññā nāsaññāyatana**).

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BHĀVANĀ: Cultivation



**SENSUAL REALM
(Kāma-bhava)**

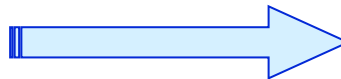
Bhāvanā: Cultivation

- ✓ Inference (*vitakka*)
- ✓ Inquiry (*vicāra*)
- ✓ Rapture (*pīti*)
- ✓ Comfort (*sukha*)
- ✓ Stillness of Mind (*ekaggatā*)

1st Jhāna
2nd Jhāna
3rd Jhāna
4th Jhāna



**IMAGERY REALM
(Rūpa-bhava)**



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First Ecstasy (1st Jhāna)



The First Ecstasy has five elements to it:

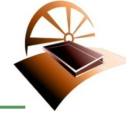
- 1) **Inference (*vitakka*)**
 - Inference is the process of arriving at a conclusion based on rational deduction;
- 2) **Inquiry (*vicāra*)**
 - Inquiry is the process of examining and questioning about the meaning of the perceived object;
- 3) **Rapture (*pīti*)**
 - Rapture is state of cognitive satisfaction (happiness) resulting from the freedom from emotional excitement;
- 4) **Comfort (*sukha*)**
 - Comfort is the state of complete relaxation of the muscles of the body due to the absence of emotional excitement;
- 5) **Stillness of Mind (*ekaggatā*)**
 - Stillness of mind due to the freedom from mental conflict (**cognitive consonance**) between the affective activity and the cognitive activity, free from **cognitive dissonance (*vicikicchā*)**.

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REDUCTION OF AFFECTIVE PROCESS



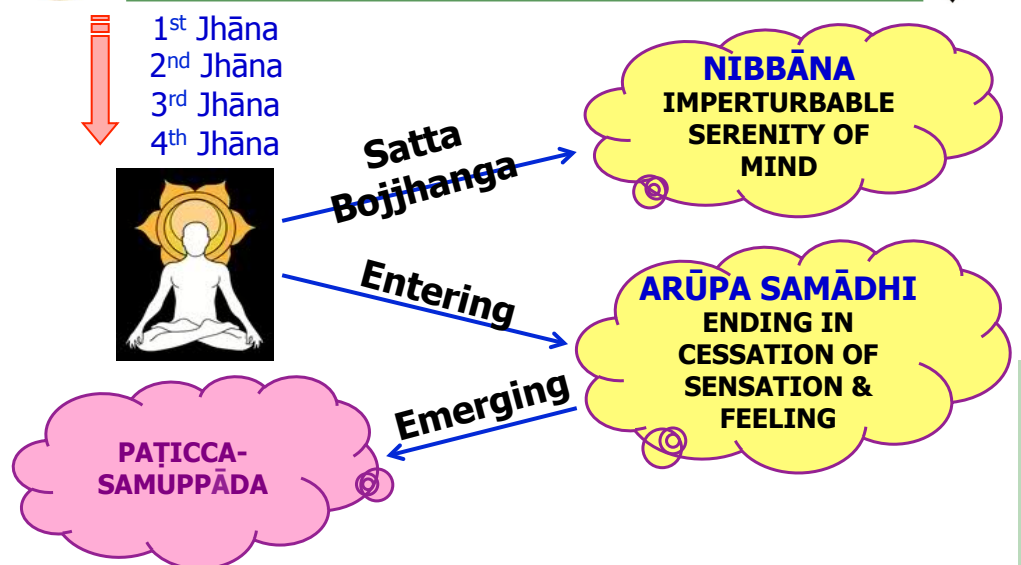
<u>1st Jhāna</u>	<u>2nd Jhāna</u>	<u>3rd Jhāna</u>	<u>4th Jhāna</u>
Inference (<i>vitakka</i>)			
Inquiry (<i>vicāra</i>)			
Rapture (<i>pīti</i>)	Rapture (<i>pīti</i>)		
Comfort (<i>sukha</i>)	Comfort (<i>sukha</i>)	Comfort (<i>sukha</i>)	
Stillness of Mind (<i>ekaggatā</i>)	Stillness of Mind (<i>ekaggatā</i>)	Stillness of Mind (<i>ekaggatā</i>)	Stillness of Mind (<i>ekaggatā</i>)

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ARŪPA SAMĀDHI



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"INFINITE SPACE"



1) Realm of Infinite Space **(Ākāsānañcāyatana):**

- When one has withdrawn completely from Mental Images (*rūpa*) in the Process of Perception ("Pañca *khandha*"), one enters the Realm of Infinite Space;
- One is aware of the process of Imageless Construction (*sankhāra*) where one experiences the **Perception of Infinite Space**.



"INFINITE PERCEPTION"



2) Realm of Infinite Perception (Viññāṇāñcāyatana):

- When one has withdrawn completely from the Perception of Infinite Space, one enters the Realm of Infinite Perception;
- One is aware of the Process of Perception (viññāṇa), which is Infinite.



"NOTHINGNESS"



3) Realm of Nothingness (Ākiñcaññāyatana):

- When one has withdrawn completely from the Process of Perception, nothing remains, as one enters the Realm of Nothingness;
- What remains is Nothing;
- Then... "Is one perceiving?"
- Or... "Is one not perceiving?"
- There is no perception, there are only Sensation and Feeling.



“NEITHER SENSATION NOR NO SENSATION”



4) Realm of Neither Sensation Nor No Sensation (Nevasaññā nāsaññā yatana):

- When one has withdrawn completely from the Perception of Nothingness, one enters the Realm of Neither Sensation Nor No Sensation;
- This is not the complete disappearance of **Sensation** (**saññā**) and **Feeling** (**vedanā**).



Cessation of Sensation and Feeling (**Saññā Vedayita Nirodha**)



- One now withdraws completely from **Sensation** (**saññā**) and **Feeling** (**vedanā**);
- With the cessation of Sensation and Feeling, the **Cognitive Process ceases**;
- One reverts to **Complete Unconsciousness** (“**AVIJJĀ**”);
- When one enters this state, Mind as an activity has ceased;



Cessation of Sensation and Feeling (**Saññā Vedayita Nirodha**)



- This state is compared to a dead body – in the dead body, life activity (metabolism) and body temperature are absent;
- In this body sensation and feeling have completely ceased, but life activity (metabolism) and body temperature are present;
- This state can be maintained only up to 7 days;
- When one awakens from this state, one begins to become aware of **Antecedental Concurrence** (**PAṬICCA-SAMUPPĀDA**).